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ABSTRACT

This paper presents guidelines and suggestions for non-Japanese English-as-a-Second-Language teachers seeking employment in Japan. The first section outlines the educational qualifications needed to teach in language schools, secondary schools, and higher education institutions, and notes common employment patterns and the timing required to make job applications. The second section looks at information important to include in the resume (personal, education and credentials, experience, publications and presentations, specialization and interests, professional association membership), the contents of the cover letter, the way interviews are conducted, and the importance of professional connections. The final section examines cultural factors, beginning with the structure of the Japanese educational system and including culture-based communication patterns, the concept of harmony, village culture, conflict resolution and change, and moral and social values affecting intercultural relationships. Contains 11 references. (MSE)

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

Employment in Contemporary Japan

ED 409 726

by
Ken Dillon, Craig Sower & Wayne Johnson

Job hunting is always a bit daunting. It is a process of drawing attention to yourself, and then being held up for inspection and approval. In a culture other than your own job hunting can be an even more confusing and intimidating endeavor—you may not know what is expected of you. For example: What qualifications and experience are needed? What should be on your resume? and How should you conduct yourself at an interview? In every culture the "rules of engagement" are different. This article is intended for those seeking employment for the first time in Japan, and those thinking about bettering their current situation.

QUALIFICATIONS

Language and Secondary Schools

Language schools vary in both kind and quality, and in the qualifications demanded of prospective teachers. Although there are always exceptions, at the very least you will need a Bachelor's degree. Many schools would also like to see some form of teacher training, such as a TEFL/TESL certificate. Many universities in North America offer TEFL certificate (C-TEFL) courses. There is a magazine called *Transitions Abroad*
(TA), in which C-TEFL programs around the U.S. regularly advertise. TA also publishes a guide to teaching opportunities abroad, with information on training organizations. (See endnotes for contact numbers.)

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Another internationally recognized certificate is the Royal Society of Arts (RSA)/Cambridge Certificate in Teaching English as a Foreign Language. This certificate has a very good reputation, and the course is offered at centers all over the world. In Japan this is offered at two locations: for more information contact International House in Tokyo, or Language Resources in Kobe. A Bachelor's degree plus this certificate is a good qualification for reputable language schools in Japan and around the globe. The RSA also offers a longer, more rigorous "Diploma" course. The British Council has more detailed information about RSA courses. For more information on where RSA courses are offered world wide contact the University of Cambridge Local Examinations Syndicate (UCLES), or International House. (See endnotes for contact numbers.)

High school requirements are similar to those of language schools. That means at least a Bachelor's degree, preferably in English or TEFL/TESL, though this varies from school to school. Most high school English conversation teachers are supplied through the Japan Exchange and Teaching (JET) Program. JET is affiliated with the Ministry of Foreign Affairs, the Ministry of Home Affairs and the Ministry of Education, Science and Culture. It is coordinated by the Council of Local Authorities for International Relations (CLAIR). Applicants must usually be under 35, possess a BA, have not lived in Japan for more than a total of three years, and speak some Japanese. Applicants must apply from their home country through the Japanese embassy or consulate-general. Contracts are generally for one year beginning each July, but can be extended by mutual agreement. Applications need to be submitted by December. There is quite a bit of information on the JET Program at the Web sites listed in the endnotes.

It should be noted that no matter how many years they might be associated with a particular high or junior high school, teachers are not tenured or eligible to receive a pension without a teaching certificate issued by the Monbusho. If you are offered a full-time position at the secondary level, ask what "full-time" means.

Universities

Post-Graduate Study

There was a time when it was possible to obtain a position at some universities without a post-graduate degree. Those days, at least in Japan, are drawing to a close. A position as a part-time

lecturer usually requires at least a Master's degree in TEFL/TESL, English Literature, Linguistics, or a related subject. A Master's in another field plus a TEFL/TESL, or RSA certificate might be acceptable at some schools.

Before pursuing post-graduate study, it might be better to consider your long term goals and commitment to teaching. For many people, teaching in Japan is a transitory experience, a chance to live in another culture and, of course, make some money. If you do not passionately enjoy helping people learn, teaching can be an extremely fatiguing profession. Our advice is to teach for a while and see if you enjoy the work.

If you decide to pursue an advanced degree, you should consider carefully how much of yourself you are willing to invest. Post-graduate study is time and energy consuming, as well as expensive. It is possible continue your education here in Japan. Several American universities with branch campuses offer MA's in ESL: these include Columbia Teachers College in Tokyo, and Temple University in both Tokyo and Osaka, amongst others. These schools have both full and part-time programs. Although these programs enjoy good reputations, some may prefer to pursue their advanced degree in another country.

For a complete comprehensive guide to TESOL and MA programs worldwide check out the Misc.Education.Language.English FAQ page at http://math.unr.edu/linguistics/mele.faq.html, as well as other Web sites noted in the endnotes.

Master's level study usually requires between twelve and eighteen months of classroom work. However, for those wishing to continue working in Japan while studying, there are several alternatives. First, is the School for International Training (SIT) in Vermont which offers a Master of Arts in Teaching degree either in a one-year full-time program or spread out over two summers. This is an excellent program with a good reputation in Japan. While the summer program starts several weeks before the end of the Japanese Spring term, many schools have allowed teachers to adjust their classes in order to attend. Indiana University of Pennsylvania also has summer programs leading to both an MA and a Ph.D. in English. There are also several non-resident graduate programs available. Union Institute in Ohio, and Goddard College in Vermont offer non-resident MA's. Surrey University, Guildford, United Kingdom, and Macquarie University in Sydney, Australia also offer non-resident MA programs. For a complete listing of

non-resident programs in the UK and Australia as well as the U.S. and Canada see the list of Web sites in the endnotes.

All of the above mentioned universities are fully accredited. It is important to note that certificates and diplomas from unaccredited schools have little value, and that Japanese schools have begun to carefully check credentials. The best way to find out whether a school is accredited or not is to ask by whom they are accredited. In North American universities are accredited by regional organizations, while in Europe and Australia schools are licensed by the local or national government bodies.

A highly recommended source of information on schools which are accredited (and many of those which are not) is College Degrees by Mail, John Bear, 10-Speed Press, 1990. This is available at most American Centers. While it focuses on distance learning programs it includes much that would be helpful for anyone considering further education. Try to get the most recent edition as it is frequently updated.

The majority of university lecturers in Japan are part-time staff working on one year contracts. Aside from part-time contracts there are several types of full-time positions. The most common of these are two or three year contracts. These may or may not be renewable. Every school has its own policy. Publishing books, articles, or textbooks in your field is a basic requirement for these limited-contract full-time positions. Universities are very concerned with paper qualifications and publications are becoming more and more important even for part-time staff. Most university departments have academic journals and sometimes part-time staff are permitted to submit papers to them. This usually occurs when full-time instructors choose not to publish, leaving the available space for part-time staff. Articles can also be published in language teaching journals both in Japan and abroad, for example our own *JALT Language Teacher, The JALT Journal,* or *The TESOL Journal.* A complete list of ESL related academic journals can be found in the above noted Misc.Education.Language.English FAQ page. Most schools value academic publications that are highly researched and have long bibliographies. Tenured positions are extremely rare and often require a Ph.D. in a related field, experience and publications.

Once you have decided what kind of teaching position you are interested in and best qualified for, it is time to write a CV and

prepare for interviews.

Résumé

The first contact a potential employer will have with you will most likely be through a résumé or *curriculum vitae* (CV). The CV that you send should be clear, easy to read, and most importantly short—one page is the desired length. We recommend that you attach additional pages only if it is necessary for a publications list, or other information that you feel is absolutely indispensable. In Japan, one page single-spaced is much more effective than two pages double-spaced. A sample résumé may be found at the end of this article.

The advent of word processors has made it possible to stylize your CV in a variety of formats; using any number of fonts. Keep it lean and clean. Two fonts are plenty and go easy on the use of bold and italics. Most CVs at first are only glanced at, getting just thirteen seconds on the first reading. Your CV should be presented simply, and attractively with all the important information easy to find and read.

At the top of the CV put your name in big bold letters in the center, your address in Japan and phone/fax underneath, or if you have two, a work and a home address, place one on the left and the other on the right. In the upper right-hand corner, staple or glue an unsmiling passport photo. After this, the CV may contain five or six sections.

Personal: This section should contain your date of birth, citizenship, and health (excellent). It is important to note your visa status if you have one. In this section also goes marital status, along with your spouse's name, and number of children, if applicable. It is also important to point out that employers often want to know the nationality of your spouse and if she or he is Japanese that may increase you chances of being hired. In Western culture there tends to be a strict separation between ones professional, and ones personal and family life. In Japan the distinction is less clear.

Education & Credentials: Include here all your post-secondary school degrees, certificates, awards, and honors beginning with the most recent. It is not necessary to include your high school experience unless it contains something extraordinary that would increase your desirability and worth to your prospective employer.

Experience: List your company or school name, your job title,

place and dates of employment, again with the most recent first. When completing this section try not leave any great lapses of time; most employers like to account for every year since you finished your BA. If you backpacked around Europe or South America for a year, call that period "research abroad," "educational travel," or another similarly creative euphemism. Remember, most Japanese begin their working lives right after finishing school and continue working without a break.

Publications and Presentations: If you have published academic papers or books, or given presentations at conferences, they should be noted here. Remember, your thesis is a publication. If you have presented at a conference of the Japan Association of Language Teaching (JALT), or the Japan Association of College English Teachers (JACET), you should indicate that they are Japan Science Council (JSC) members. JSC is an important umbrella organization that is well know and highly respected in Japanese academia.

Specialization & Interests: In this section is called you should very briefly describe your interests that are relevant to the kind of job you are soliciting. Examples of some of the areas that you might mention include: content-based teaching, classroom management, computer assisted language learning, and pronunciation.

Professional Associations: This would include membership in such organizations as JALT, TESOL, or SEITAR.

Finally, across the bottom of the page write the following: "Documentation, Letters Of Reference, And Copies Of Publications On Request," or something to that effect. You should refrain from enclosing letters of reference until they are requested unless they are from very well respected Japanese sources. You should be prepared to send unofficial copies of all university transcripts and degrees, and either copies of letters of reference, or names and phone numbers of persons willing to give you recommendations. In most cases, it is not necessary to provide official transcripts unless and until you are asked to do so.

Some employers may also want a résumé in Japanese. This form, called a *rirekisho,* can be purchased at most book stores and stationery shops in Japan. This document asks for all the information we have outlined above, but in a Japanese format. Write this letter carefully as it is at least as important as your CV.

Cover Letter

If you are sending CVs to universities, it is essential that you include a cover letter. Write this letter carefully as it maybe as important as your CV itself. If at all possible, address your letter to a specific person and in it state how you learned of him or her. Be as specific as possible. If it was through a friend, state his or her name; if through a book or article published by the person state that too. Even if you got the person's name from the school catalog or from the phone book, it is best to mention that rather than say nothing at all. How you learned of the person, where the introduction is coming from, is extremely important because it sets the tone for the relationship. Again, keep your letter concise, formal, and clear. If you are interested in part-time work at a college, you may want to write which days and times you are available as universities usually have set schedules. If possible, it is a good idea to put one or two reference addresses and telephone numbers at the bottom of your cover letter. One foreign and one Japanese reference who can be easily contacted is the best. The best type of recommendation in Japan is a personal introduction by someone known to the school. "To Whom It May Concern" letters are usually not valued and may be counterproductive.

Remember, it is important that submitted documents be as neat as possible, so it is a good idea to arrange and staple them together. Make sure the appearance and form is perfect as it is often as important as the contents of the documents themselves.

It should be noted that in writing your CV and cover letter there are also a number of don'ts. Do not include a "Career Objectives" section. In Japan the objective of any job seeker is to be a good employee. If employers are truly interested in your objectives, they will ask you at your interview.

It is not a good idea to include a section, (or to go into in great detail at an interview), about your interest in Japanese culture—Zen, judo, tea ceremony, calligraphy, or *Kanji*. Schools may prefer to hire someone who is not in Japan to study its culture, but rather to teach language and Western culture. Showing off your knowledge of Japanese and Japanese culture may often work against you. Talking about your overseas experience in teaching might prove more useful because this is the expertise that your employers are looking for.

One final note on your documents. You are applying for a position as an educator. Your CV and cover letter should be

grammatically perfect, without technical errors, inconsistent punctuation, or spelling problems. Check your documents carefully!

Interview

Your first contact with a prospective employer will probably be a telephone call inviting you to an interview.

This call may actually be the first part of the interview so be careful how you respond. It is important to use appropriate language and register as school officials often take notes on the phone and this first impression may shape their opinion of you even before the interview takes place. Before the interview, try to find out who is responsible for hiring, who will be interviewing you, and as much as you can about the school.

At the interview you should be circumspect and culturally sensitive. Wear conservative clothes and hair. If you are a male with long hair, keep it neat and tied back. It is best not to be either assertive with your body language or eye contact, nor be too passive. While speaking with the interviewers, especially if they are Japanese, remember that long silences are considered routine and perfectly okay in Japan. In contrast to many places in the West, it is not necessary to fill every silence with the sound of your own voice. One rule of thumb is that if you are asked a question, give it a clear but concise one-minute response. In general, if employers want more information they will ask for it. When answering questions about yourself, be modest without being self-deprecating, and answer the questions without endless augmentation—very often Japanese professors will listen politely but may not actually be interested in what you are saying.

Although it may seem that this information is telling you to act like someone other than yourself, this is not so. It is important to be yourself, but at the same time, be your refined, cultivated self. Probably the most important point to realize about the interview is that those doing the interviewing are trying to find out whether or not they can work with you. Try to give the impression that you are flexible and sensitive.

Finally, you should realize that if you are introduced to a school by someone, your performance and attitude at the interview and at work will be associated with him or her. It is not just you who will suffer or benefit by what transpires but also the person who recommended you.

Connections

Although all of the information we have supplied is useful for seeking employment, one cannot overemphasize the importance of affiliations and relationships with those in the field. Connections *(jinmyaku)* are important in any culture but in many cases seem to be a necessity in Japan. Most positions, especially the favorable ones, are not advertised in journals or newspapers, rather they are acquired by word-of-mouth. Basically, the chances of getting a good job are directly proportional to the quality of your connections.

After you have secured your qualifications, published articles, submitted a CV, passed an interview, networked with other teachers and acquired a post, you must understand the social climate of your institution.

Longtime residents of Japan may find much of this redundant, but it has been our experience that the most intractable problems which arise in this setting are cultural. Of all the information presented, this is the least clear-cut and most open to interpretation. It is not meant as the final word on Japan or cross-cultural communication. Indeed, there are many fine books which have been written on these topics and we refer the reader to those listed in the endnotes.

Broadly, there are two kinds of difficulties which confront educators in Japan. First, is the nature and purpose of the education system itself. Second, are the differences which exist in cultural norms and communication styles.

The Japanese Education System

The education system in Japan underwent major reforms after World War II, when the old 6-5-3-3 system was changed to a 6-3-3-4 system (primary, middle and high school plus college). Though in most ways thoroughly modern, education remains greatly influenced by the Confucian ideals of a meritocracy centered on all-knowing teachers leading obedient students. Most students from grades K-12 wear school uniforms and are subject to stringent rules of conduct both on and off-campus. In 1995, most schools shortened their schedules by closing two Saturdays per month. They then added extra class periods to other days of the week to make up for the lost time. Vacations are short and often followed by tests to check whether students studied the homework which was assigned during the break.

Relative to other industrialized countries, Japanese secondary

school students perform well on standardized tests of basic subjects like math, geography and science. Drop-outs and juvenile delinquents comprise a relatively small, if growing, proportion of the school-aged population. More than 95% of junior high school students advance to high school, with over 13% and 30% of high school graduates advancing to junior college and university, respectively. It is rare for a student to flunk out of any school for any reason after being admitted.

The goal of secondary education is to pass the university entrance exams, not to develop critical thinking skills. Competition to pass entrance examinations for universities, junior and senior high, and even some primary schools, is fierce. A huge industry of *juku*, or cram schools, has grown up to supplement the regular school education with after-school lessons.

University life, in contrast, is viewed by students and schools alike as a time for a well-deserved break and respite from the rigors of high school. Requirements in the liberal arts are light compared to Western universities. Students are encouraged to sample a wide variety of courses rather than delve too deeply into any one area. While it is somewhat different for students of math and the hard sciences, this period of life is seen by most as a time for students to have fun and develop social skills.

Critics charge that Japanese education does not encourage questions or creativity, but this seems to miss the point. The schools are part and parcel of a society which emphasizes the virtues of harmony and Confucian ideals. Blending into the crowd and avoiding being different is captured in the Japanese saying, "The nail that stands out gets pounded down." It would be surprising if the educational system failed to reflect these values.

When confronted with differences of this nature, there is sometimes an impulse on the part of non-Japanese to conclude that because the goals or products of a Japanese institution are not the same the goals or products of a similar institution "back home," there must be something wrong. However, the Japanese education system is not like it is by accident. It is the way it is because it meets the needs of this society. The same can be said for many other social institutions as well. It is not unusual for foreign educators to experience severe culture shock in dealing with these issues.

Honne/Tatemae

One cultural difference which can make communication difficult for teachers new to Japan is the concept of *honne/tatemae*. *Honne* means one's real or true intention; one's true motive. *Tatemae* means a principle, a policy, a rule, a basis or a system. In daily usage they can perhaps be translated as the individual's voice and the group's voice, or as private versus public opinions. For those learning of this for the first time, it is the ability of Japanese to have two different (often contradictory) answers to a question.

When first meeting Japanese you will often hear the group's position on a given issue. You may be amazed to hear so many different people with apparently different backgrounds expressing the same opinion and you might come to the (false) conclusion that all Japanese think the same. After getting to know people better you will come to hear their inner feelings and may feel you were lied to in the first place, a reaction which, while understandable, is misplaced. Japanese communication style is just very conscious of what other people and the group are thinking and will usually give outsiders the party line first. Because Japanese do not readily share their true feelings with strangers, they tend to distrust the sometimes effusive self-disclosure of foreigners. They find it difficult to believe that people they hardly know would show so little discretion in speaking of personal matters, and tend to doubt their authenticity.

Our purpose is not to characterize any of these attitudes and behaviors as right or wrong, but to increase awareness of how things often are so that you can work more effectively in your school. For readers who are Japanese, if you see a foreigner looking very confused the first time you tell them your personal *honne* about something, it may be that they are remembering the *tatemae* position they heard from you the first time you discussed the issue. For those of you who are not Japanese, what you see and hear may not be what you think it is–yes means no, maybe means never, difficult means impossible, and if asked if you want more tea in Kyoto, leave immediately.*

What is said is often meant only on a surface level. It is intended to avoid making others feel uncomfortable and is not

* Kyoto, the old Imperial capital located in central Japan, is renowned for its refined manners and speech. A well-known convention was that if a host offered guests more tea it was a sign that they should leave. Some say this convention still exists but in different form.

necessarily indicative of the real situation. It is important to take this into consideration when processing information in Japan generally, and at your school in particular. If you really need to know someone's true feelings, the best bet is to use at least one good cultural informant. By this we mean a Japanese person who is fluent in cross-cultural communication and with whom you have a long-standing relationship of trust and friendship. Simply relying on a next-door neighbor or fellow teacher to explain what is happening may not suffice.

Wa: Harmony and Village Culture

Much is made of the need for harmony *(wa)* in Japan. The importance of relationships within the group is easy for newcomers to underestimate. You are likely to be judged more by how you fit into the group than by how well you teach.

Japanese civilization began with the cultivation of rice and, despite urbanization, the society remains to this day firmly rooted in the values and mores of the agricultural village. Growing rice is very labor intensive. It requires fields to be leveled and diked, slopes to be terraced, irrigation systems to be built and maintained, the crop to be harvested and stored, and seed to be preserved for the next planting. None of this can be done alone. It takes cooperation in units larger than families, group consensus on what is to be done when and how, and requires more or less permanent settlements to justify the investment of time and effort in the fields. A strong sense of group, and the maintenance of *wa* within it, took precedence over almost all else.

This lives on in the willingness of modern Japanese to identify more readily than Westerners with extra-familial groups like their company, neighborhood associations, national organizations and even government bureaucracies. Within groups there may be sub-groups, with sharply different interests or agendas, which compete or even conflict openly with one another. But to outside groups they usually come together and present a common front.

In your workplace you will often find group activities which might be optional elsewhere, but here are considered mandatory. Attendance at school banquets, meetings and even parties is often expected. In other cultures, missing a meeting because you want to take advantage of a cheap airfare out of the country may be acceptable. In Japan it is not.

Conflict Resolution & Change

The emphasis on *wa* can be seen in conflict resolution styles. To avoid loss of face for either party, conflict resolution resembles an elaborately choreographed dance. Rather than engage in open, direct confrontation, Japanese prefer quiet, private negotiations in which areas of agreement and prospects for long-term mutual benefit are stressed. Patience and a sense of decorum are valued and losing your temper, especially in public, is considered bad form. This is not to say that there is no conflict or hard feelings in Japan–there are plenty. But they tend to be sublimated much more so than in the West. There is a high premium placed on the preservation of at least the appearance of harmony regardless of underlying tensions.

The need to maintain *wa* and engineer consensus (or at least acquiescence) in the workplace requires careful planning and groundwork well in advance of any action. As a consequence, decision-making is often slow and laborious. The Japanese word for this is *nemawashi*, which refers to the process used for transplanting a tree. First the roots are carefully dug up from around the base of the tree and bound with straw and rope. Then the tree is replaced in its hole for a year to see if it will survive. If it does, it is then moved to its new spot.

The same care is given to almost any change in Japan. As many of you already know, in settings like government offices or schools change is very deliberate. Many informal meetings and discussions are held over what seems to be a long period of time before any new course is embarked upon. Only after every conceivable problem has been addressed can the project move forward. In most cases, after the decision has been made, there will be a formal faculty meeting to confirm publicly what has been agreed upon in private. Meetings of this type are not for questions or further discussion. They are like weddings held to bear witness to the fruits of a long and successful courtship.

Pitfalls for teachers include confronting problems openly and failing to engineer support for an idea before trying to effect changes. Educators used to providing input and being listened to after a few months on the job may be surprised by their lack of influence in many Japanese institutions. If they then escalate their demands to be heard, they may find themselves isolated. Our advice is to make haste slowly.

Sympathy, Fairness, Self-Control, Duty

It may seem that Japanese society and education do little to account for the individual, since many of Japan's most venerable institutions seem dedicated to keeping individual needs and desires in check in favor of the group. While on one level this is true, it is somewhat simplistic and seems to exempt Japan from standards one usually applies to other groups. We think this skews one's perceptions of the Japanese, making them seem radically different from other people in unflattering ways.

There is at least one other way to look at it. In his book, The Moral Sense, James Q. Wilson suggests that while cultures differ in terms of their specific moral codes, they are similar in that they all have standards of individual behavior which are violated only at some peril. Societies, he says, organize themselves philosophically and morally to deal with four aspects of individual behavior, each of which impinges on the group's welfare. These four are sympathy, fairness, self-control and duty. Every society deals with each of these facets of morality but does so in different ways. Part of what gives a culture its distinct flavor is the manner in which these four moral senses are blended within that culture.

Some cultures, like the U.S., tend to stress sympathy and fairness. Other cultures are oriented more towards self-control and duty. When the two groups come into contact, misunderstandings can arise. Westerners, for instance, may find Japanese indifferent to personal feelings or the suffering of others, while Japanese may see others as selfishly undisciplined and irresponsible. Neither reaction is entirely accurate nor does the other group justice. Japanese sympathy and fairness towards the individual may find expression in self-control and discharging one's duty to the group. At the same time, Westerners may feel the group benefits most when individuals remain true to themselves.

A look at "friendliness" may help illustrate differences in attitudes and behavior between these two groups. Americans, for example, are famous for their congeniality and easy-going informality with strangers–"That's a real pretty little temple you got there, call me Bob, I've been married twice, how about you?" This kind of instant familiarity puts many Japanese off, sounding presumptuous and shallow. By contrast, Japanese tend to be more reticent with new acquaintances and even with close personal friends may rarely share certain intimacies. Being warm and outgoing is valued more by Americans. Discretion is valued more by

Japanese. This does not mean that one group is inherently "better," more caring or more humanistic than the other. It does mean they are predisposed to see things and act differently.

Conclusion

It is important to acknowledge that Japanese society is structured along different lines than other cultures and to act accordingly. Many foreigners have deeply felt opinions on the fairness or unfairness of Japan in general and Japanese education in particular. Regardless of which side you take, it seems safe to say that getting along in this setting requires different skills.

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ENDNOTES
Addresses and Contact Numbers

The EFL Gazette publishes the ELT Guide. This guide, updated annually, gives a good introduction to TEFL qualifications, courses and career opportunities. This publication is £11.95 (within the UK.), £12.95 (within the EU), and £14.95 (for the rest of the world) EFL Ltd. 10 Wrights Lane, Kensington, London, W8 6TA, England. Tel: (44-171) 937-6506. Fax: (44-171) 937-7534.

The International Educator (TIE) is a newspaper which lists job ads for English and other subjects in international schools. It also contains information about recruitment fairs and agencies. For current information write/call/fax: The International Educator, 102A Popes Lane, London, W5 4NS. Tel./fax: (44-181) 840-2587.

International House in Tokyo, Japan. Their main office is at 106 Piccadilly, London W1V 9FL, England, Tel: (44-171) 491-2598; Fax(44-171) 495 0284; E-mail: 100645.1417@compuserve.com.

Language Resources in Kobe, Japan. Tel: (078) 382-0394.

Overseas Job Express publishes job information in a monthly E-mail newsletter called OJE-Tips. You can receive a copy of the newsletter by sending a blank E-mail message to OJE-tips@zoom.com.

Transitions Abroad, 18 Hulst Rd., Amherst, MA 01004-1300, USA; Tel: (800) 293-0373; Fax: (413) 256-0373.

University of Cambridge Local Examinations Syndicate (UCLES), Syndicate Buildings, 1 Hills Road, Cambridge CB1 2EU, England. Tel: (44-1223) 553311; Fax: (44-1223) 460278.

WEB SITES

The Jet Program:

There is an unofficial Jet Program site chock full of information and tips at http://www.shef.ac.uk/~eas/info/jet/

The Ministry of Foreign Affairs has an official JET Program page with detailed information on goals, policies, requirements, and how to apply at http://www.nttls.co.jp/infomofa/et/index.html

APIC (Association for Promotion of International Cooperation), supported by the Ministry of Foreign Affairs has an FAQ site for JET Program information at http://www.apic.or.jp/JapanInfo/JETFAQ/

Job Listings:

There is a WWW site with job listings at http://www.tcom.ohiou.edu/OU-Language/teachers-job

OHAYO SENSEI is an Email newsletter about jobs available in Japan.

To obtain a copy send an Email request to: ohayo@calon.com, or read it on the web at http://math.unr.edu/linguistics/ohayo-sensei.html.

Post-Graduate Education, ESL Journals and Organizations

By far the most comprehensive site on the web for information (and links to sites) concerning all aspects of our field is M.E.L.E. (Misc.Education.Language.English), Usenet newsgroup's FAQ site at http://math.unr.edu/linguistics/mele.faq.html